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# UNIVERSALISM TESTED

BY

## REASON AND REVELATION.

"Prove all things; hold fast that which is good."

PHILADELPHIA:
H. M. CLAYTON, PRINTER,
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# PREFACE.

THE prevalence of Infidelity at the present day is greater than many are disposed to believe. It assumes such a multiplicity of shapes and guises, that the unwary and thoughtless are often deceived by it. Its doctrines are so palatable, so much in accordance with the taste of our depraved natures, that, unless well guarded by Divine grace, we are in danger of being seduced by its allurements, and falling victims to its enchantment.

The object of this little work is to expose it in one of its most pleasing and specious forms; to tear away the mantle under which it is concealed, and present it in all its native deformity. The alarming indications of the efforts now being made by the supporters of ERROR, to extend their systems; and the influence which Universalism especially may exert upon the minds of the rising generation,—unless some counterbalancing influence be presented,—seem to be a sufficient warrant for the undertaking. We have engaged in it in humble dependance upon Divine aid, and now present it to the public, in the hope that it may be in some small degree useful in furthering the cause of Truth and pure Religion.

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# UNIVERSALISM TESTED.

## CHAPTER I.

"The sceptic's route—the unbeliever's, who
Despising reason, revelation, God,
Travailed most sorely, and made many a tack,
His sails oft shifting, to arrive—dread thought!
Arrive at utter nothingness."..... POLLOCK.

EUROPE is the birthplace of Universalism. The adherents to the system claim for it some good degree of antiquity; for they assert that it was taught by Origen, Clement of Alexandria, and some others of the early fathers. But these individuals did not support a single doctrine which now characterizes Universalism. Origen taught the doctrine of the transmigration of the soul; but maintained that the wicked should be punished after death, as the following quotation from his writings will clearly show: he says, "*Every soul going out of this world will either enjoy the inheritance of life and bliss, if his deeds have rendered him fit for bliss, or be delivered up to eternal fire and punishment, if his sins have deserved that state.*" Clement taught that all who should depart from this life, without a saving knowledge of Jesus Christ, should be allowed a sufficient space of

time to repent; that those who should improve this opportunity, would be received into heaven; whereas, those who neglected it, should be punished eternally. So much for the fathers whom they claim.

The system of Universalism rose first in England. Its founder was James Relly, who commenced the promulgation of his doctrines about 1766.

He taught that Christ as mediator was so united with mankind, that his actions thus became theirs, and his obedience and sufferings theirs; and, consequently, that he has as fully restored the whole human race to the divine favor, as if all had obeyed and suffered in their own persons. He preached this doctrine in London, and succeeded in making John Murray one of his converts. Mr. Murray first introduced this system into the United States. He was a man who, according to his own confession, "had revolved through every sign of the sectarian zodiac, beginning with hyper-ultra Calvinism, and ending with the belief that the finally impenitent after enduring punishment in hell for a limited period, will be converted and received into heaven, thenceforth to enjoy eternal happiness." This latter doctrine he consequently modified so as to exclude the idea of future suffering, and commenced to preach, but found very few who were willing to embrace the belief: so slowly did his cause *gain* in the public estimation, that after laboring for a *period of ten* years, his followers consisted of only one

small society in Gloucester, Mass. In 1780, he was joined by Rev. Elhanan Winchester, who before this time had been a Baptist minister in the city of Philadelphia. He was a man possessed of considerable talent, and calculated to render himself popular by his eloquence. He taught that men must render satisfaction for their sins by enduring punishment after death; that the duration of this punishment would be so great as to entitle it to be called eternal; but that they should finally be delivered and received into heaven. But notwithstanding this accession to the cause, it failed to progress; and must have become extinct in a short time, had it not been for an occurrence which more than anything else tended to establish Universalism in this country. That occurrence was the extensive dissemination of infidel principles about the time of the French Revolution. The writings of Voltaire, D'Alembert, Rousseau, Volney, Diderot, and others of the French school of infidelity, together with those of Thomas Paine in the United States, exerted an important influence upon all classes. The studied arguments of D'Alembert and Diderot; the sparkling wit and polished shafts of Voltaire, were calculated to excite the attention of the learned and more refined; while the low obscenity, and vulgar, ribald blasphemy of Paine, were admirably suited for the lower classes. These writings being widely diffused, *and the minds* of many having become poisoned by

the pernicious doctrines which they contained, they were deterred only by the fear of public opinion from openly declaring themselves infidels. At length, seeing this new system so nearly allied to it in every feature, and essentially the same, they eagerly embraced it. A bolder stand was now taken. Heretofore they had taught that the wicked did suffer punishment for a limited period of time, but now embracing the opinions of their leaders, Balfour, Ballou, and others, they inscribed upon their banner the doctrine that there was no punishment of the wicked hereafter, that there was no hell, and with this emblazoned on it, boldly unfurled it to the breeze. Infidelity, which had long been compelled to hide its odious head, dreading the severity of well-merited public censure, now threw around itself this newly made disguise, and boldly walked forth to prosylite all whom it could bring within the reach of its influence. The bark which untill now had seemed unable to weather the storm, and appeared momentarily on the point of sinking, having been thus remanned, and having its sails swelled with this new blast of infidelity, now rode proudly over the waves and sped onward in her course with renewed and increasing speed. This coalition of Infidelity and Universalism, these two parts of a common system, proved eminently useful to the latter; *for every* convert to infidelity who shrank from an *avowal of his* sentiments, joined the ranks of Univer-

salism. Societies now sprang up in various places, and numerous individuals were added to its membership. A few of the former members of the denomination, disliking the pretended improvements of Balfour and Ballou; and still adhering to the belief in a limited punishment; after continuing for a short time in connection with the modern party, who were by far in the majority, at length seperated from them; those denying all future retribution retaining the name of Universalists, while the others took that of Restorationists. A few persons may now be found who profess the doctrines of the latter sect, but, as a general thing, they have been merged in the Unitarian denomination; and most of their ministry are now laboring in Unitarian societies.

Universalism since this period has continued to exist, and exert its ruinous and deadly influence upon many who have suffered themselves to be ensnared by its sophistries, and beguiled by its deceptions. The organized societies of modern Universalists are nearly all north of Virginia and the river Ohio. Only a few are in existence in the Southern States, but many persons can be found there who embrace the sentiment in some of its forms. It flourishes epecially in the Northern and North-western States. In their "Register," for 1843, we have their force estimated as follows: "One general convention, 13 State conventions, 62 district associations, 918 organized

societies, 576 meeting-houses, and about 500 preachers." Since that time, it would appear that their numerical force is on the decline. Many of their leading members have recently forsaken them, and connected themselves with other denominations. At the general convention for the whole of the United States, held at Troy, N. Y., on the 17th September, 1846, there were only *twenty-eight* clerical delegates present.

Such is Universalism in its origin, its history, and its present position; the offspring of the arch-enemy himself; designed by him as a powerful agent in ensnaring and destroying the souls of men; the sister of Infidelity, and her fellow-laborer in her work of darkness and ruin.

We will now proceed to give a brief sketch of the history of the founders of Universalism; so that it may be clearly seen that the individuals with whom this dangerous system originated were men who possessed neither learning, piety, nor any of those qualities which we seek for in those who bear the title of gospel ministers, and which are necessary to ensure belief and esteem.

James Relly, the founder of the sect in England, commenced his ministerial career in connection with the celebrated Whitfield, and was received for a time with great popularity. He soon changed his religious views and became the advocate of universal salvation. *He commenced* preaching this new doctrine in London

about 1766. He was a man of very limited abilities, of little education, and exerted only a feeble influence upon those who heard him. "In the land of his birth and the field of his unholy labors, no one can now be found who has embalmed his memory. His name has perished from among men."

JOHN MURRAY was the founder of the sect in the United States. He was born in Hampshire, England, in 1741. His youth gave evidence of singular depravity of character. He was guilty of an act which evinces his utter abandonment and heartlessness:—Having heard Mr. Relly preach, he became a convert to his doctrines. Shortly afterward he was arrested for theft; next he attempted to commit suicide; then he engaged in a dishonest business for the purposes of gain; and then sailed for the United States. He preached three years in disguise: among Presbyterians, he passed as a Presbyterian; among the Baptists, as a Baptist; when with the Methodists, as a Methodist. As we have before mentioned, Murray taught the divinity of Jesus Christ; the vicarious atonement of the Saviour; salvation from hell; and a denial of all punishment for sin. Personally Mr. Murray was destitute of all dignity and reverence in his public ministry; his style was low; he pleased the rabble by his foolish jests, and satirical taunts, and as a man secured but little respect from those who knew him best. Mr. Smith, in his work entitled "Text Book

of Universalism," relates as illustrative of his disposition and deportment, the fact, that "he would open the tin kitchens of his host, to see if the roast was to his taste, before he accepted an invitation. On one occasion he was inquired of for his credentials as an accredited minister of the gospel. 'Here they are,' said he, striking his hand against a pair of red plush small clothes which he wore, 'these are all I desire'."

Elhanan Winchester was contemporary with Murray. He was born in Brookline, Mass., and became a minister in connection with the Baptist church. The doctrines which he taught were in many very essential particulars different from those of Murray. He taught that the wicked must be punished. He held the opinion that they should endure pain in hell for millions upon millions of years, so long as to justify the appelation of eternal or everlasting. He was remarkable for instability of character. He left his congregation in Philadelphia and proceeded to London, where he preached with great success to crowded houses. Suddenly, however, at the very height of his influence, he returned to America, where he remained. During his residence in England, Mr. Winchester organized several societies, not one of which is now in existence.

Hosea Ballou, the "Father of Modern Universalism," was born in Richmond, N. H., and in early *life made a profession* of religion; but by the reading

of a Deistical book was led to embrace Universalism. So imperfect was his education that he had not commenced the study of English grammar until some years after his entering the ministry; and yet this man has changed and re-cast the whole system of Universalism. He commenced by preaching a system composed from those of Murray and Winchester, believing in the doctrine that the wicked should be punished for a limited period of time in the world to come. In a short time, however, he denied the divinity of Jesus Christ, and became the first avowed advocate of Unitarianism in this country. Proceeding another step in this change of the system, he boldly denied the doctrines of original sin; the depravity of man; his exposure to the wrath of God; his need of the atonement; and his liability to eternal death. He declared angels to be only men commissioned to preach. "Change succeeded change, till, in 1818, Mr. Ballou announced that Universalism knew no state or condition beyond this mortal existence, but life and immortality; and 'that the Scriptures begin and end the history of sin in flesh and blood'." His style in pulpit performances is low, rude, coarse, incorrect, and indecorous; his aim seems to be to keep his audience in a state of constant mirth.

WALTER BALFOUR was born in Scotland, and educated in the doctrines of the Scotch Church. He then became connected with the open communion Baptists,

and was sent by them to America, as a missionary. Here he professed Congregationalism. Then he became a Baptist. Then a Puritan Baptist; then an Unitarian; then a Restorationist; and finally, after having been thus blown about by every wind of doctrine, became an Universalist, among whom he was received as a mighty man. He adopted Mr. Ballou's system, and carried out the principles so boldly that many of his own sect pronounced him a Deist. To him Universalists are indebted for all their pedantry and criticism upon the terms used in the original languages to designate hell. Proceeding in the steps of his predecessors, he commenced a change of the system which he advocated, and in a short time proclaimed his belief in the following doctrines: that no such place as hell existed; that no such a being as Satan existed; that the soul of man is not immortal; that death is the end of man unless recreated; and that in this new creation he will have no remembrance of a former life. These infidel theories he boldly advocated through the press, and now, after years of labor and success, gives as proof of the truth that "the way of transgressors is hard," the following result of his experience:—"*I have been tempted to curse the day I ever published a book—I am heart-sick of it, and to be told that my books have contributed to the rapid spread of Universalism, has no tendency to remove this* kind of sickness."

Such were the founders of Universalism, and may we not well ask, whether a system proceeding from such men; men who have evinced such unparalleled instability in religious matters; men all of whose doctrines bear the marks of infidelity; men for the most part destitute of learning and of character, must not resemble its authors? Is it then worthy of our sympathy and support, and will we consent to follow such leaders, in such a cause, to the awful and deplorable extremes to which it will inevitably lead?

With regard to the peculiar doctrines of Universalism in this country, we observe that it is continually changing. The doctrines of its early founders are now discarded; others have been adopted; these in turn are yielding to others; and the whole system, for the purpose of escaping detection, is altering in many of its features. In 1803 the General Convention of Universalists in the United States, adopted a creed, which we give in full:

"ART. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

"ART. II. We believe that there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of Grace; who will finally restore the whole family of mankind to holiness and happiness.

"ART. III. We believe that holiness and true happiness are inseparably connected; and that believers are to be *careful to maintain* order, and practice good works, for *these things* are good and profitable to men."

It should be remembered that this creed was adopted at the time when Murray was their leader; and that the changes mentioned as having been made by Ballou and Balfour, took place after this time. We cannot describe the system of doctrine peculiar to Universalism at the present day, better than in the language of M. Hale Smith, who was himself for twelve years a preacher of Universalism. He says their belief is as follows:—"A gospel not essential to salvation; a death for sinners, with no redemption, no atonement in it; a denial of depravity, regeneration, and a life of holiness; a belief that sin is not an evil in the sight of God; that it can do no great harm to men in this life, and will debar no man from heaven; a denial of the immortality of the soul, and of future retribution." Speaking of the qualities required for membership in their churches, the same writer says:—"But, so far as qualification and fitness are concerned, the whole community might be embraced; no change of character is required: 'He that is unjust is unjust still, and he that is filthy is filthy still.' It is regarded as no more sacred to go to the communion than to the public meeting; and nothing that would not bar a man from hearing a sermon on Universalism can bar him from its communion. There meet at a Universalist table the Atheist, the Deist, the profane, the gambler, the drunkard, and the adulterer. *I have seen them all together at one table.* I have broken the bread to

*them all.* A professed Atheist, a member of an Universalist church in Boston, was in the habit of attending his meeting in the forenoon, and Mr. Kneeland's in the afternoon, except on communion afternoons, when he remained at the Universalist church to commune. When I was settled over the Universalist society at Hartford, Conn., a lady presented herself to me for admission to the church. As she was one of the most active women in the society, I asked why she had not before joined. She replied that only one thing had prevented, and she did not know but now it would stand in her way. It was this: *she did not believe in Jesus Christ.*"

In view then of this system as revealed in its origin, its founders, and its doctrines, can there be a single moment's hesitation in the mind of any candid, intelligent and reflecting individual, as to whether it is the system taught by inspiration, and approved by God? "By their fruits ye shall know them." Apply this test, and Universalism must be condemned!

## CHAPTER II.

"Depart from me ye cursed into fire
Prepared eternal in the gulf of hell;
Where ye shall weep and wail for evermore,
Reaping the harvest which your sins have sown!"

POLLOCK.

I now proceed to prove that the finally impenitent will be punished hereafter; and that that punishment will be unlimited or eternal.

I. *The voice of conscience in the breast of every man tells him that this will be the case.*

Multitudes are practically Atheists; but very few are so theoretically. Much as they may boast of their disbelief in the great truths of Religion, yet they can never wholly dispossess themselves of the belief that there exists a great first cause, the Supreme Controller and Arbiter of all things. Nature clearly teaches that there is a GOD. Thus, all men feel that they have offended this great being, and that they are in consequence liable to be punished: else, why is it that all nations, even the most ignorant and degraded, have at all times observed some form of worship as a method of appeasing and propitiating their offended deities? In like manner all nations believe in a future state of existence, in which those whose actions were commendable on earth shall enjoy the reward of their virtuous deeds, by being made partakers of happiness

infinitely greater in degree than any enjoyed on earth: while the wicked and depraved shall receive the punishment due to the crimes committed in this life. This happiness, and this misery, they believe to be unlimited in its duration. Upon this point all nations now known are agreed. Why then, we ask, do all nations, even those who have never had the life-giving pages of the gospel, who are utterly and totally ignorant of the will of God so far as the Scriptures are concerned, believe in this great truth, unless the Divine Author of our being had impressed it deeply upon their consciences *as a truth?* Can any other consistent reason be given? None. It is true, the advocates of Universalism may boast of their freedom from all fears or anticipations of future misery as the just desert of their sins; they may scoff at the idea of endless torment for the unbeliever and impenitent; but this is not the teaching of their consciences: for before this can be done, conscience must have become seared and deadened: its warnings, having been long suppressed or despised, are now no longer heard. But even such, we are disposed to believe, are sometimes visited with doubts respecting the truth of the doctrine which they so fondly cherish. We venture to affirm, that even in the breast of the most fervent supporter of their system, the "still, small voice" sometimes speaks in tones so loud as to startle their slumbering fears; and

"*Muttering horrid prophecies of pain.*"

causes a painful shudder to pervade his frame as the thought occurs to his mind that there *may be* a hell.

II. *Reason clearly intimates that the wicked shall be punished hereafter.*

The human race is composed of two distinct classes; the one the children of God; the other, his enemies. The former having become the subjects of renewing and sanctifying grace, are continually making attainments in the divine life; are advancing from one degree of holiness to another; are conforming all their actions to the requirements of God's revealed will, and striving by all means to adorn the doctrine of Jesus Christ, and to have their walk and conversation as becometh his gospel: the latter wilfully pursue a widely different course, disregarding all the entreaties and movings of the Divine Spirit, refusing to comply with the admonitions of conscience and revelation,—daily growing more and more confirmed in their evil courses, and glorying in their wilfull and reckless violation of every duty which they owe to God and to their fellow men. Is it in accordance with the dictates of Reason, that both these classes—the righteous and the wicked—are regarded in the same manner by a just and holy God, and that he will bestow similar blessings upon each after death? Would we consider that monarch unjust and unreasonable, who should treat his loyal subjects with kindness, but should punish his rebellious people with the penalties which

their crimes deserved? Certainly not! Why then are we to suppose that God, who is the embodiment of justice, should regard his rebellious subjects as he does his faithful children? Is it not exceedingly unreasonable to make the supposition? We must believe that God takes cognizance of all the acts of every being whom he has created; to doubt this would be to doubt his omniscience: we must believe that he will finally reward the righteous; he has promised to do so, and to doubt it would be to doubt his truth. In like manner, we must believe that he will reward the wicked as their actions have merited; for to doubt this would be to impeach his justice. Indeed nothing can be more contradictory to reason, than to suppose the contrary. Take, as an illustration, two individuals from the mass of mankind; one of whom, in humble dependence upon Divine guidance and support, displays the character of the Christian, him whom

> "Nothing less than angel can exceed,
> A man on earth devoted to the skies."

The other sinks deep in sin; is the constant inhabitant of the haunts of debauchery; is found at the midnight revel; imbrues his hands in a brother's blood, and stains his soul with every dark and damning crime. Both die: the former falls asleep, trusting in the promises of that Saviour whom throughout life he has *feared, believed,* and served; the latter is stricken

down in the commission of some awful crime: according to the doctrine of Universalists, both are immediately received into heaven, to enjoy together an eternity of blessedness! Is not this a shocking and revolting doctrine? What a being do they make God, when they present him thus as making no discrimination between these two characters! Does not the theory shock every principle of reason? Again: it is in direct opposition to the dictates of Reason, that the wicked should be received into heaven, since they are utterly unfit and unprepared for its enjoyments; they neither would nor could enjoy it; and we know that every inhabitant of heaven will be perfectly happy. There is no place which would be more incongenial to the taste of the wicked than heaven. For how can it possibly be otherwise? Here they take no delight in the performance of the duties which God has enjoined; how then could they delight in the higher duties to be performed there? Here the sacred oracles are neglected and despised; their leaves "bedewed with tears of love," are unread—or, if otherwise, they are read only to be cavilled at. How then could they take pleasure in beholding their mighty author, of whose perfections and works they treat, and of whom they are the faint shadowings? Here the ordinances of grace are senseless, dull, and hated *forms*;—how could they enjoy him whose they are? *Now the exercises* of worship are despised; the song

of praise falls like discord on their ears; the voice of prayer is unheeded; the warnings of the ambassadors of heaven mocked at: how then could direct intercourse with him to whom they belong be relished? On earth their only delight was the gratification of the passions, lusts, and depraved propensities. How then can we for a moment suppose that they could endure the sacred purity and perfect holiness of heaven, since, in order to its enjoyment, the desires and affections must be assimilated to its pursuits? None but the Christian can be happy in the society of his fellow redeemed ones, and in full and blessed communion with his God. But none who enter there can fail to be happy. Therefore none but the Christian can enter heaven.

It is also inconsistent with our reason that, if the system of Universalism be true, and was taught by Jesus Christ and his apostles, it should remain hidden for such a great length of time, and have been discovered so recently—true, novelty is not always a proof of the falsity of a doctrine—but in the case before us, it certainly requires a remarkable degree of faith to believe that if Christ preached universal salvation, and sent forth his messengers to proclaim it to all ends of the earth, to Jews and Gentiles, the fact should not have been known until the close of the eighteenth century. Universalists themselves do not claim a single teacher of it before Origen, a father who lived

in the second century; and he, as we have shown, did not hold tenets identical with theirs. Whereas upon the other hand, all of the fathers teach the doctrine of the eternal punishment of the wicked, as that proclaimed by Christ. How then can this difficulty be overcome? Have we not good reason to suspect the truth of a system claiming to be that of the Son of God himself, but which was altogether unknown until nearly 1800 years after his mission to our world? The first society of Universalists in the United States was organized in 1785; the original founder of the system has been dead only fifty years; and he who moulded it into its present form is now alive!

It is also inconsistent with our reason to believe, that a system founded by men destitute of learning, piety, dignity and stability of character, should be true, while it is opposed by vastly superior numbers of men of acknowledged talents, education, and genuine worth. We have shown that it was unknown until a late period in the history of the world: during this time and since its rise, men of the highest attainments and acknowledged distinction have taught the contrary doctrine. It could not have been ignorance which caused them to pursue this course; for none will contend that the supporters of Universalism are or have been men of more brilliant minds, more profound research, more devoted and diligent students of the *Scriptures;* more conscientious, prayerful, and exem-

plary Christians, than their opponents. Neither could it have been prejudice, for the doctrine of universal salvation is so pleasing to the human heart that it would have been readily embraced, had there been the slightest probability of its truth.

Here, then, we have the authority and consent of the whole Christian church, of the brightest stars in the firmament of Christianity, in favor of future punishment as the doctrine of the Bible; while those who deny it are few in number, and those few not possessed of the wisdom and learning conceded to their opponents; while many of them are distinguished for immorality and impiety. Truly a system is known by its supporters!

It is not in accordance with the teachings of reason to believe that that system can be good which is continually changing in many of its essential points.

We see almost all the doctrines advanced by Relly, Murray, and Winchester, discarded in little more than half a century. We see the changes first made upon their system also discarded, and others substituted which are now perpetually changing. First, they taught that there was a place of future punishment, into which the wicked should be cast for a limited period of time: then, the existence of any such place was denied; then followed the denial of the divinity of Jesus Christ, and the immortality of the soul, and the adoption of many atheistical, absurd and pernicious

principles; so that the whole history of Universalism is nothing else than the record of a multiplicity of changes, commencing from the time of Relly and continuing to the present day. Truth is one and cannot change—it is eternal and immutable. How then can that system be true which turns with every breath of popular opinion, suiting itself with the most assiduous zeal and alacrity to all tastes and circumstances? Are we to rest our hopes for a future life upon the speculations of ignorant, dreaming theorists, who may to-morrow deny the principles they have advanced to-day? Judging of the future by the past, this is the course they will continue to pursue—they will go on adopting one error after another, changing previous opinions and principles, multiplying theories and systems *ad infinitum*. "Unstable as water, they shall not excell."

III. *The providential dispensations of God attest the fact that the wicked shall be punished hereafter.*

If there is no punishment hereafter, then God does not make in his providential dealings with men such a distinction as to cause the wicked to render expiation in this life for their crimes; for rewards and punishments are not distributed here according to the deserts of men. His dealings with both classes are either essentially the same, or the wicked seem to flourish *most; while* the righteous are compelled to bear "the

stings and arrows of outrageous fortune." In some particular instances he has signally rewarded the righteous even in this life; and has caused the reckless sinner to feel that the God in opposition to whose commands and entreaties he acts, is omnipotent; by hurling on his devoted and defenceless head

> "Some chosen curse,
> Some special vengeance from the store of heaven,
> Red with uncommon wrath:"

but these cases compose the extraordinary events of his providence. In general, "all things come alike unto all, there is one event to the righteous and to the wicked"; "he maketh his sun to rise on the evil, and on the good, and sendeth his rain on the just and on the unjust." "There is a vanity done upon the earth; that there be just men unto whom it happeneth according to the work of the wicked; again there be wicked men to whom it happeneth according to the work of the righteous." Now, since a discrimination must at some time be made, when the righteous shall be rewarded, and the wicked punished; and since this, as a general thing, is not done in this life, is it not a legitimate inference that there will be a future retribution beyond the grave? Again, if there is no hell, and if the wicked at death are immediately received into glory, then would they be highly favored of God should his judgments carry them out of the world, since for them to die would be unspeakable gain.

According to this principle, those who perished in the deluge were made at once happy in the full enjoyment of God, while Noah and his family were deprived for a time of this blessing; and yet Noah was a just man, and "preacher of righteousness"; while those who were destroyed, were wicked and abandoned wretches. Moses and the Israelites were reserved for long and painful wanderings in the desert, while Pharaoh and his hosts, having been overwhelmed in the Red Sea, immediately entered the heavenly Canaan! Lot was compelled to lead a miserable life in a small city, deprived of the partner of his joys and griefs, while the inhabitants of Sodom and Gomorrah, among whom ten righteous persons could not be found, were in a short time made perfectly happy and received into the mansions of eternal rest! Such is the doctrine of Universalists! Are men of sense and common intelligence prepared to believe it? We hope not!

Again: God has severely punished those who have denied the doctrine of a future retribution.

In the cases just mentioned, Noah being instructed by God, preached to the inhabitants of the earth, threatening destruction for their transgressions; they disbelieved him, and God, true to his promise, overwhelmed them. Lot warned the cities of the plain, of impending ruin; his warnings were despised, and they were consumed. Our first parents having been made *in the image of* God, placed in the garden of Paradise,

surrounded with all the blessings which a benificent God could munificently lavish upon them, gave ear to the false teachings of the first preacher of Universalism; believed the tale which he whispered in their too confiding ears, and fondly hoping that they "should not surely die," ate the forbidden fruit, committed that deed, for which they were "condemned to leave those happy walks and shades, fit haunts for Gods," and brought ruin upon all their posterity. What then does this united testimony of God's providence mean, unless it is to enforce the truth revealed on every page of inspiration, that "the wages of sin is death"; temporal, spiritual, and eternal death?

IV. *The doctrine of a future punishment is in accordance with the clearest teachings of the word of God.*

Before proceeding to the direct proof of this proposition, we remark, that if the doctrine of universal salvation was that believed and taught by Jesus Christ and his apostles, it is difficult to account for the fact that they met with such opposition from those to whom they proclaimed it. This doctrine was the very one best calculated to render their ministry acceptable, and induce men to give ready and willing ears to their instructions. It would have tended to soothe their fears, and encourage them in pursuing their loved and cherished practices. But we find that they were

hated, despised, and persecuted; we know that they were stoned, crucified, and most cruelly tormented: there can, therefore, be no doubt but that their doctrines were most unpalatable to their hearers: certainly they could not have been assurances of future happiness and blessedness.

Again, why did the teachings of Christ and his apostles produce such disquietude and uneasiness of mind among their hearers? This could not have been the result had they taught Universalism! Surely, Peter preached a totally different doctrine when thousands of his auditory "were pricked in their hearts," and cried out "Men and brethren, what shall we do?" Surely, Paul and Silas were not imprisoned for teaching Universalism, and were not singing praise to God as the Saviour of every man, when the jailor came trembling and casting himself at their feet, entreating to know what he should do to be saved! When Paul stood before Felix, and in a speech of thrilling eloquence declared his doctrines, universal salvation could not have been one of them; else Felix had not trembled! These considerations alone would make it clearly evident that the doctrine was not taught by Christ.

We shall now take up the Sacred volume, and proceed to prove from its contents that the wicked are destined to the endurance of eternal wrath.

The following texts clearly prove this position:—

"Therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire. But he will burn up the chaff with unquenchable fire.—Blessed are the pure in heart for *they* shall see God.—Blessed are they which are persecuted for righteousness sake, for *theirs* is the kingdom of heaven.—Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—But whosoever shall say, thou fool, shall be in danger of hell fire.—For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works; and then will I profess to them, I never knew you; depart from me ye that work iniquity!—But the children of the kingdom shall be cast into outer darkness, there shall be weeping, and gnashing of teeth.—Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah, in the day of judgement, than for that city.—But rather fear him, who is able to destroy both body and soul in hell.

But the blasphemy against the Holy Ghost, shall not be forgiven unto men.—But I say unto thee, that every idle word that men shall speak, they shall give account thereof in the day of judgement; for by thy words thou shalt be justified, and by thy words thou shalt be condemned.—As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world: the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father.—For what is a man profited if he shall gain the whole world, and loose his own soul, or what shall a man give in exchange for his soul?—For the Son of Man shall come in the glory of his Father, with his angels, and shall reward every man according to his works.—Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.—But if thou wilt enter into life, keep the commandments.—And again, I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.—Many are called; but few are chosen. Woe unto you Scribes and Pharisees, hypocrites, for ye devour widows houses, and for a pretence, make *long prayers;* therefore ye shall receive the greater

damnation.—Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?—And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.—When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them, one from another, as a shepherd divideth his sheep from the goats; and he shall set his sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand; Come, ye blessed of my father inherit the kingdom prepared for you from the foundation of the world. Then shall he say unto them on the left hand: depart from me ye cursed into everlasting fire prepared for the devil and his angels. And these shall go away into everlasting punishment but the righteous into life eternal.—For whosoever shall be ashamed of me and my words of him shall the Son of Man be ashamed when he shall come in his glory.—Jesus said unto him, no man having put his hand to the plough; and looking back is fit for the kingdom of God.—And thou Capernium which art exalted to heaven; shall be cast down to hell. The men of Ninevah shall rise in judgement with this generation, and shall condemn it.—And whosoever shall speak a word against the Son of Man, it shall be forgiven him, but unto him that blasphemeth against the Holy Ghost, it shall not be

forgiven.—And will appoint him his portion with the unbelievers.—Then said one unto him: Lord, are there few that be saved? And he said unto him, strive to enter in at the straight gate; for many, I say unto you, shall seek to enter in, and shall not be able. —But he shall say, I tell you I know not whence ye are, depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.—There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate full of sores; and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died and was carried by angels into Abraham's bosom: the rich man also died, and was buried. And in hell he lifted up his eyes, being in torment; and seeth Abraham afar off, and Lazarus in his bosom: and he cried and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. And Abraham said, son, remember that thou in thy lifetime receivedst thy good things; and likewise Lazarus evil things; *but now he is* comforted, and thou art tormented: and

besides all this, between us and you there is a great gulf fixed, so that they that would pass from thence to you cannot, neither can they pass to us who would come from thence.—Verily I say unto you, whosoever shall not receive the kingdom of heaven as a little child, shall in no wise enter therein.—And David himself saith, in the book of Psalms, the Lord saith unto my Lord, sit thou on my right hand until I make thine enemies thy footstool.—From which Judas by transgression fell, that he might go to his own place.—And by him *all that believe* are justified. Because he hath appointed a day in the which he will judge the world in righteousness.—And as he reasoned of righteousness, temperance, and of *judgment to come*, Felix trembled. But he that shall blaspheme against the Holy Ghost, hath never forgiveness; but is in danger of eternal damnation.—Where their worm dieth not, and the fire is not quenched.—It is better for thee to enter into life maimed, than having two hands to go into hell.—Verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of heaven.—He that believeth not is condemned already.—And shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—But this people who knoweth not the law, are cursed.—For if ye believe not that I am he, ye *shall die in* your sins.—And hath the keys of hell and

death.—Be thou faithful unto death, and I will give thee a crown of life.—The great day of his wrath hath come, and who shall be able to stand.—And the smoke of their torment ascendeth up forever and ever. And he shall be tormented with fire and brimstone, in the presence of the holy angels, and of the Lamb. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.—Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her.—For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.—For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.—Thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgement of God? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgement of God.—Who shall render unto every man according to his deeds. But unto them that are contentious, and do not obey the truth but obey unrighteousness, indignation and *wrath, tribulation* and anguish, upon every soul of man

that doeth evil.—For as many as have sinned without law, shall also perish without law.—For the wages of sin is death.—For to be carnally minded is death, but to be spiritually minded is life and peace.—For if ye live after the flesh, ye shall die.—Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.—Which is to them an evident token of perdition.—And the angels which kept not their first estate, but left their own habitation he hath reserved in everlasting chains, under darkness unto the judgment of the great day.—Are set forth for an example, suffering the vengeance of eternal fire.—Some shall awake to everlasting life, and some to shame, and everlasting contempt.—And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night, for ever and ever.—There is a sin unto death; I do not say that ye shall pray for it.—He that believeth not the Son, shall not see life.—I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come.—Whose end is destruction.—Because I have called and ye refused, I have stretched out my hand and no man regarded. I also will laugh at your calamity, and mock when your fear cometh. When your fear cometh as a desolation and your destruction cometh as a whirlwind; when distress and anguish come upon you; then shall they call upon me, but I will not

answer.—The hope of the righteous shall be gladness; but the expectation of the wicked shall perish.—The wicked is driven away in his wickedness; but the righteous hath hope in his death.*

From these texts, and multitudes of others which might be adduced, it will be seen that the Scriptures speak in tones which it is impossible to misunderstand upon this important subject; declaring in the most positive and explicit terms, that the righteous shall be eternally happy in heaven, and that the wicked shall be eternally miserable in hell. The truth stands forth so prominently on every page of inspiration, that "he who runs may read, and the wayfaring man, though a fool, need not err therein."

Yet in the face of this formidable array of truth, drawn from the source of all truth, our opponents profess that the Scriptures, so far from teaching that a single member of all our race shall be lost, declare in explicit terms that all shall be saved! Which is the most plenary and satisfactory evidence, the Scriptures themselves, or our opponents assertions, we leave every candid reader to decide.

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* In the Appendix to this volume will be found a table of the texts quoted by Universalists and their opponents, in support of their respective doctrines.

## CHAPTER III.

"He had an art,
A kind of hellish charm, that made the lips
Of Truth speak falsehood: to his liking turned
The meaning of the text, made trifles seem
The marrow of salvation." POLLOCK.

IN proceeding to notice the objections which Universalists urge against the doctrine of the future punishment of the wicked, it may be proper to mention that they are for the most part entirely irrelevant: the passages of the Scripture which they adduce in their defence have no direct bearing upon the question at issue; or, are presented stripped of the context which determines their meaning: while the ingenuity and zeal which they display in wresting them to suit their own purposes, are equalled only by the absurdity and dangerous nature of the conclusions at which they arrive.

When we consider the vast importance of the question to be decided; the momentous interests which depend upon its determination, and the awful and irretrievable consequences of an error; we are overwhelmed with astonishment when we see that rational and intelligent beings can thus madly rush upon inferences unwarranted by the premises, and stake their immortal interests upon mere vague, unsettled suppositions. The first argument which we notice is, that

God is Love, and that it is inconsistent with this attribute that he should punish the wicked hereafter.

That God is Love, is true: there are none who can doubt it. All his dealings with mankind afford the most indisputable evidence of the fact. But that he will therefore fail to punish the wilfull an ddetermined transgressors of his law with eternal misery, is a conclusion which this faet does not justify. For, if it is inconsistent with the goodness of God to inflict punishment upon the wicked hereafter, is it not equally inconsistent with that goodness to inflict it in this life? And yet none will deny but that God does send his judgements upon individuals here. Whence is all the misery, wretchedness, and suffering, which we behold? Whence are the countless sorrows which wound the heart; the pangs of disease, and the agonies of dissolving nature? Whence the innumerable casualties and catastrophies which are daily occurring in every quarter? Are not these consistent with the goodness and the love of God? If they are, why may not future sufferings be so also? That which the mercy of Jehovah can tolerate for an hour, it can tolerate for eternity. It in no manner conflicts with our ideas of a good and benevolent being, that he should punish the guilty, and inflict judgements upon those who deserve them. Would we call that general either wise or just, who should neglect to punish the offenders in his *army for repeated*, reckless, wilful, and high-handed

violation of his most explicit demands? Or, would he cease to be good and benevolent if he should inflict merited chastisement? Every individual must answer, no! So it is in God's moral government.—He has made laws and affixed penalties to their violation; and it is in perfect harmony with his goodness to maintain the dignity and supremacy of his government, by inflicting those penalties upon all who by their acts deserve them. It is simple justice; and God does not exercise one attribute at the expense of another; if he is a God of love, he is also a God of justice: and although "his tender mercies are over all his works," yet "though hand join in hand, the wicked shall not go unpunished." He has fully manifested his character as a God of love in his making provision for the safety and salvation of any; in his sending his "only begotten and well beloved Son," to suffer and die for those whom he had chosen, and ordained to eternal life; in his offers of pardon to those who would accept of it on the terms of faith and repentance; in his entreaties, and messages of mercy and love; and when he has seen that love and mercy scorned; his offers rejected; his entreaties despised; his laws violated; his gracious plans for the eternal welfare of ruined man opposed; his name blasphemed; when Mercy had done all that could be done, and wrought in vain, it is then that

"Justice unaccompanied, as wont,
With Mercy, now goes forth to give to all
According to their deeds. Justice alone,—
For why should Mercy any more be joined?"

Thus we see his attributes acting in perfect unison with each other: mercy providing the way of salvation, offering it to all, and entreating them to accept it; and justice inflicting righteous judgement upon those who neglect or refuse these gracious overtures. Truly he is "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin; *but will by no means clear the guilty.*"

But again: Universalists contend that the wicked receive *in this life* the full punishment of their crimes.

In support of this position they present the following favorite text: "*The righteous shall be recompensed in the earth, much more the wicked and the sinner.*" But this passage does not prove that either the wicked or the righteous shall be *fully* recompensed in this life; but only, that in the righteous dispensations of Divine Providence, the righteous shall receive *some* reward even upon earth; and the wicked *some* recompense, in this life, for their evil deeds. But supposing for a moment that this passage taught all that Universalists claim for it; granting that it declared that the wicked should be *fully* punished *in this life*; does it not prove with equal force

and clearness, that the righteous shall be fully rewarded here? And thus they would disprove not only the existence of a hell, *but also of a heaven!*

Again: if we believe that the wicked receive in this world the full retribution for their crimes, we must disbelieve in the necessity and efficacy of the atonement. If the sinner himself satisfies the divine law, and endures in his own person all the punishment due to his sins; there was no necessity for a Saviour to suffer and die upon his behalf. The Son of God then came to our world upon a useless mission; his obedience and sufferings are entirely valueless; and he shed his precious blood to no purpose! The sinner needs no Divine mercy to obtain salvation; it is his *right*, and he can with justice *demand* it! Then it is not true that "there is no other name given among men whereby we can be saved"; and to declare that pardon and salvation are afforded to men through the riches of grace is utterly false! Are we prepared for such a conclusion; and will we thus count the blood wherewith we are sanctified an unholy thing; and do such despite to the spirit of grace?

But if the wicked do suffer in this life all the punishment due to their crimes, in what does that punishment consist? Do not they as a general thing enjoy more of the comforts and blessings of life than the righteous? Who are those who are surrounded with all the *adjuncts* of pride and power? Who are

"clothed in fine linen, and fare sumptuously every day?" Are they the devoted followers of the meek and lowly one? No, for they must "come out of great tribulation"! It is the sinner, the pampered worldling, who enjoys the greatest amount of the comforts and luxuries of life? It is the wicked, whose "eyes stand out with fatness;" who have "more than heart could wish;" who have "no bands in their death;" and of whom the inquiry has been, and may still be made, "Wherefore doth the way of the wicked prosper?" But we are told that they suffer from remorse of conscience. This cannot be; for it is a fact taught by all experience, that in proportion as men grow more vicious and depraved, the stings of conscience grow less painful, and her warnings less frequent; and those who would deserve the most of this species of punishment, receive the least. It is in the breasts of the most reckless and abandoned, that conscience

> "Seems to sleep
> On rose and myrtle; lulled with syren song"—

and to avoid her recriminations, we have only to plunge deeper and deeper in guilt.

Nothing but the most wilfull blindness can fail to observe that men are not visited in this world as their sins deserve; and nothing but the most wilfull determination to be deceived, can avoid the natural inference *that their* punishment is to be inflicted in a *world to come.*

Again: Universalists contend that eternal punishment for the sins committed in this fleeting life, is disproportionate. One of the advocates of the final happiness of all men, in a sermon delivered a few months ago, in one of our principal cities, uses the following language: "Banishment from God—communion with devils—the pollution of sin—remorse of conscience—absolute despair for ever and ever.—What ideas are these? Do you really believe that any one in 'this frail and feverish being of an hour,' can contract guilt enough to deserve such a terrific retribution? Again I say, impossible!"

The individuals who thus argue have entirely lost sight of the nature of sin itself: they forget that being committed against an infinite God it is itself infinite and must receive an infinite punishment, if the designs of justice would be fully accomplished. Thus, when man by the fall had become completely, and to all human appearances irretrievably ruined, no human being could render a sufficient satisfaction for his guilt. None but the infinite and exalted God could make atonement for us, and pay the demands of the violated law—the stains of guilt could be washed away only with divine blood—it required the death of an infinite being to procure salvation for a single member of the human family—it was necessary that the Lord Jesus Christ should visit our world, over which sin had breathed its destructive influence; should take upon

himself our nature; should clothe his divinity in human form; should bear all the accumulated weight of suffering and ignominy which was imposed upon him, from the moment of his birth in the humble manger, up to the hour when on Calvery's summit he bowed his devoted head and cried, "'tis finished." If then such an expiation was necessary to absolve from guilt those who should believe, and seek an interest in this atoning sacrifice; is endless punishment disproportionate to the aggravated guilt of those who "sin wilfully after that they have received the knowledge of the truth"? No! For such "there remaineth no more sacrifice for sins": they are reserved for that "much sorer punishment," of which they shall "be thought worthy, who have trodden under foot the Son of God; and have done despite to the spirit of grace."

Universalists have constant recourse to a series of arguments founded upon the alledged universality of many of the promises and declarations of Scripture.

We shall examine some of these expressions.

1 John ii. 1, 2.—"If any man sin we have an advocate with the Father; Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

Universalists argue that since Christ was a propitiation for the sins of the whole world; and since all for whom he became such must be saved: therefore, the *whole world* shall be saved.

That all for whom Christ died shall inevitably be saved, we unhesitatingly admit: but that this passage teaches that Christ died for the sins of the whole world, we deny.

It must be remembered that although the Bible was written for the benefit of the whole church, yet it contains many things which were especially designed for particular parts of that church, or particular persons in its membership. This is evident.

In the passage before us we have an instance of it. John was a minister and apostle to the Jews, and had this class of persons more immediately under his care. Writing then to the Jews, (as is evident from the 7th verse,) and considering himself as one of them, he makes a distinction between them and other believers. The meaning of the passage would then be as follows: "Jesus Christ is a propitiation for our sins," that is, for the sins of the Jewish believers; "and not for ours only, but also for the sins of the whole world," or, for all other believers of every other nation.

But, say Universalists, the term used is "the whole world," and we must receive the Scriptures as they are written;—the phraseology is sufficiently distinct; *all* men are intended, and of course, *all* will be saved.

We will not stop here to notice the fact that Universalists, in requiring a strict adherance to the phraseology of Scripture, seal their own condemnation;

for none strive more zealously to depart from it. We will not pause to notice the many evident and palpable absurdities into which this principle of interpretation, if pursued, would lead us. If we are to consider many passages of Scripture as strictly literal, then we must believe that Jesus Christ is a literal vine, a literal door, a literal road; we must believe in the absurd doctrine of transubstantiation; we must believe that the Jews were not men, but vipers; that the Pharisees were not mortals, but sepulchres; and must credit many other absurdities.

But to return to the point in question: it appears evident from the context, that all mankind were not intended by the apostle; for he proceeds to give advice and counsel to all the members of the church in their various relations; and sums up the whole by urging them to "abide in him, that when he shall appear we may have confidence, *and not be ashamed* at his coming"; clearly implying that those who do not abide in him, shall be ashamed when he shall have come to judge the world. But if Christ died for all, and all are to be saved, how is it that the apostle implies that some shall be ashamed? How are we to reconcile these two passages, except in the manner previously stated?

Again: the term "world" is not always used in the Sacred Oracles to designate all those who inhabit *the earth.* The same word which is here employed

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in the original is used in other places, where it confessedly refers to only a part of mankind. For instance: in Coll. i. 6, where the apostle Paul, speaking of the Gospel, says, "which is come unto you as it is in all the world": now, the Gospel had not then, and has not yet, come unto all the world; consequently only a part is intended, and that part for believers; for he proceeds to assert that the Gospel brings forth fruit in those to whom it comes. Again, in Paul's Epistle to the Romans, i. 8, he says that the faith of the Romish saints was spoken of "throughout the world";—certainly not the whole world. None affirm it. Again, in Luke ii. 1, it is said that Augustus Cæsar issued an edict commanding that "the whole world should be taxed." Here the whole world signified only the Roman Empire.—Such are a few examples. Now, if in other instances the term used in the passage under consideration must be understood as referring to only a part of the human race, why not so in this case? If, in another passage, as has been shown above, the term applies directly, exclusively, and without doubt, to *believers*, why may it not have the same reference here? If we apply this interpretation we shall have the expressions of the apostle perfectly reconciled, and consistent with every other part of the sacred writings: if that of our opponents, we shall have the inspired writer contending with himself; and in direct opposition to the positive dec-

larations of other writers. Which shall we adopt? I speak as unto wise men, judge ye!

Another passage which Universalists claim as proving the doctrine of universal salvation, may be found in 1 Tim. iv. 10—"Because we trust in the living God, who is the Saviour of all men, especially of those who believe." Here Universalists have entirely lost sight of two very important considerations—namely, the person spoken of, and the kind of salvation intended. It is not Jesus Christ as Mediator, of whom any thing is affirmed; nor is it salvation from the guilt, power, and curse of sin, which is intended. It refers to God the Father in his providential dispensations; it presents him as the upholder and preserver of all things, as that Almighty Being in whom we live, and move, and have our existence; who exercises a providential care over all men, and especially over those who believe. It teaches us that it is believers who are dearest to his heart, and the especial objects of his fatherly care. He guards them as the apple of his eye; he giveth his angels charge concerning them; he upholdeth them, so that no evil can befall them. This is the obvious meaning of the text. The context clearly proves it. The fact of God's general and special providence is advanced, to encourage the children of his love to bear with patience every trial and calamity, assuring them that he "will not chide *continually, nor keep* his anger forever."

The term "save" here used, does not always in the Scriptures refer to the purchased redemption of Jesus Christ. We have an example of this in the last verse of this same chapter: "Take heed unto thyself, and to the doctrines; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Now, no creature can save either himself or another: this is the part of Jesus Christ alone. Some other meaning, therefore, must be attached to the word "save."

Again: if this passage has reference to the mediation of Jesus Christ, then it would clearly imply what Universalists claim for it, viz: that especially believers, but certainly all men, even wilfull unbelievers, shall be saved. But this is in opposition to other portions of the Scriptures, where Christ is called the Saviour only of those who believe: and, since there can be no inconsistency or contradiction in the sacred writings, we must infer that the passage has another interpretation.

We contend, therefore, that the Holy Spirit refers in this place to the providential salvation of God the Father, and not to the purchased redemption of God the Son.

In addition to those already mentioned, Universalists present other passages of Scripture in which Jesus Christ is styled the Saviour of the world, the Saviour of all men, the light of the whole world, &c., and

attempt from these to support the doctrine of universal salvation.

The true meaning of all these passages is sufficiently obvious to all who will examine them carefully, comparing them with other portions of the Word of God, and taking them together with the connection in which they stand. Christ is called the Saviour of the world, because there is no other Saviour for any creature in the world; there is no other "name given under heaven and among men whereby we can be saved"; all that are saved are saved by and through him alone. This fact is sufficient to entitle him to the appellation of "Saviour of the world."

The term "world" used in all these places is intended to denote individuals in all parts of the world, of every nation, and kindred, and tongue, and people; as distinguishing them from a particular nation, as the Jews, to whom the Gospel was first preached, and among whom were the earliest converts. Any other interpretation of the term would completely disprove the authenticity of the Bible; since it would fill it with contradictions; cause it to affirm in one place that which is explicitly denied in another; alter its whole tenor and scope, and render it in the highest degree unworthy of our belief. If we are to apply the construction given by our opponents in these passages, to others, which are similar, and in which the *same word is* used, we shall here also become involved

in a labyrinth of absurdities and improbabilities. There is no other plain, consistent, or reasonable method of explaining them, than that for which we contend. It bears within itself every mark and characteristic of truth; it is that adopted by the most learned and best of men; and opposed only by those who disbelieve in the inspiration of the Scriptures; who elevate the false teachings of erring human nature above them; who take up the Word of God not with the prayerful desire to arrive at truth, but with the preconceived design of causing them to speak as they wish, to esteem the most trifling quibbles as undeniable positions. Nothing can exceed our painful astonishment when we consider the course pursued by the advocates of Universalism. Upon other subjects a mistake would be of comparatively little moment; an error might be committed, the results of which could be easily remedied: but here, immortal interests are at stake—the vast concerns of eternity are involved; and yet they think, and speak, and act, as though they fully believed that

> "Trifles light as air,
> Are confirmation strong as proofs
> From holy writ."

They calmly suffer themselves to be deluded, without making a single manly effort to arrive at truth; they close their eyes when it appears, and turn their backs at its *approach.* Fondly hoping, and ardently wishing that

there *may* be no place of future punishment, they have succeeded in inducing the belief that there is none; that nothing but perfect happiness awaits all classes of mankind in another world; and soothed by the seductive song of the deceitful Syren, they pass their lives, apparently acting upon the principle, that

> "When ignorance is bliss,
> 'Tis folly to be wise."

Oh! it will be the sublimity of deception which they shall experience when the stern reality shall break in all its unveiled horror upon their startled view, as their quivering souls shall stand before the bar of Him "who will by no means clear the guilty," and who will give unto every man according to his deeds.

## CHAPTER IV.

"Speculations wild,
And visionary theories absurd,
Prodigiously, deliriously absurd." POLLOCK.

WE proceed to examine some other texts which are claimed by Universalists as supporting their doctrine.

Heb. II. 9.—"But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that by the grace of God he should taste death for every man." Universalists contend that if Jesus Christ did taste death for *every man*, then will every man be saved.

But a little reflection will render it sufficiently evident that by the expression, "every man," is intended only every man who trusted in this salvation, and believed upon the name of him who procured and provided it. The salvation wrought by Jesus Christ is amply sufficient for all men; it will eventually be proferred to all men; all are entreated to accept it: in this sense, therefore, Christ may be said to have tasted death for every man. But upon a reference to the original Scriptures, it will be found that the word "man" is wanting, and has been inserted into our English version by the translators. The reading of the passage, as it is in the original, is this:—*should taste death for every*.—The next verse, taking up the

same subject, viz: the atonement of Jesus Christ, adds, "For it became him in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings." This word "every" can with perfect propriety be considered as referring to these "many sons," who were to be brought to glory: this is evidently the meaning of the passage; so that this text, so proudly presented and furiously insisted on, so far from affording the frame work of an argument on their behalf, is a direct proof in opposition to them.

Rom. v. 19.—"Therefore as by the offence of one, judgment came upon all to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life."

This text is considered by Universalists as conclusive. For, say they, if the "free gift came upon *all* men to the justification of life," then must *all* be saved; for "whom he justified, them he also glorified."

In the chapter from which the text is taken, the Apostle has been drawing a comparison between Adam and those whom he represented, and Jesus Christ and those who were represented by him. The fall of Adam and the consequences resulting therefrom, are presented in contrast with the atonement of Jesus Christ, and the benefits which flow to believers from this work of love and mercy: and the term, *all men, is used to designate* all who are represented by the

respective persons. The true meaning of the passage therefore is, that as by the offence of one, i. e. Adam, judgment came upon all men, or *all who were represented by him;* even so the free gift came upon *all men* by Jesus Christ, i. e. all who were represented by him, or all believers. This exposition of the passage is evidently the correct one; because we know that "the abundance of grace," and "gift of righteousness," mentioned in the context, are not received by all men, but only by believers. It is also sustained by every other portion of Scripture; while any other exposition would conflict with all the rest of the sacred writings, which cannot be; else, they are not genuine.

The same reasoning applies to 1 Cor. xv. 22.

Another passage urged by Universalists is found in Coll. i. 20—"And having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven."

The extent of the reconciliation spoken of in this passage is sufficiently defined in other portions of the word of God. 2 Cor. v. 18—"And all things are of God, who hath reconciled *us* to himself by Jesus Christ": *us*, i. e. those spoken of in the preceeding verse, as having become new creatures in Christ. Eph. ii. 16—"And that he might reconcile both unto God in one body by the cross." Here the reconcilia-

tion includes believers only. Christ by his obedience and death, had fulfilled in his priestly office the typical institutions of the old dispensation; and thus removed the ground of enmity between Jews and Gentiles, so that as many of each of these classes as embraced Christ could cordially unite with, and be reconciled to each other. The term used in the passage more immediately under consideration is a general one, such as is common with the inspired writers. If our opponents insist that it should be taken in its widest sense, let them turn to the 23d verse of this same chapter, and apply the same principle of interpretation. Paul there affirms that the Gospel was preached "to every creature under heaven." Even Universalists will not contend that this is to be taken in its strict and literal acceptation!

What has been advanced concerning this passage, applies with equal force to Eph. i. 10.

Universalists also consider Paul as declaring the doctrine of the final happiness of all men, in his epistle to Titus ii. 11. "For the grace of God, that bringeth salvation, hath appeared to all men."

Those who attempt to argue universal salvation from such a text, must have but little faith in the plausibility of their doctrines, and little confidence in the truth of their cause. The fact stated in it is true—the grace of God which bringeth forth salvation *hath appeared unto* all men; it has been displayed to men

of all classes and conditions, the Jews and Gentiles, high and low, rich and poor, bond and free; it has been freely offered; and they have been entreated by every consideration which could be urged to accept of it. But the text does not affirm that all will embrace it, or obey the command given to them to do so; on the contrary, numerous other passages expressly declare that many will not accept of it, and that, in consequence of their wilful and persevering refusal, they will be lost.

Such are the principal arguments adduced from the word of God by Universalists; and perhaps no more notable example of that class who "wrest the Scriptures to their own destruction" could be found, than that which they afford us. Calmly weighing the most trifling speculations and baseless suppositions in the scale with immortal interests, well may we say with the poet,

"Were they not immortal,
We might then pass them by.
But as they were, and are,
Their folly doth demand a serious tear."

We now proceed to notice some other arguments upon which Universalists rest their claims.

Universalists attempt to support their system by arguing that the day of judgment is already past; that the coming of Christ has already taken place; and the day of final award spoken of in the Scriptures is

no longer future. If this is the case, we ask our opponents, when have these events transpired? They answer, at the destruction of the city of Jerusalem. They contend that the Jewish nation was intended as the "goats," or wicked, who were condemned to the endurance of "everlasting fire prepared for the devil and his angels."

Let us take a brief common-sense view of the passage from which this argument is drawn, (Mat. xxv. 31—46,) and which they assert bears evidence upon its face that its true and intended application is to things of time. It is expressly declared by Jesus Christ, in this place, that the "Son of Man shall come in his glory and all his holy angels with him," and "shall sit upon the throne of his glory." Was this fulfilled at the destruction of Jerusalem? Did the Son of Man thus descend? No! "*All nations*" were to be gathered before him. Were *all* nations thus gathered? No! Universalists explain this as meaning the assembling of all the tribes, as on festival occasions: but this does not in the least remove their difficulty, since these tribes collectively composed but one nation. These nations thus gathered were to be seperated one from another. Was this seperation made at the overthrow of Jerusalem? No! An examination of their respective characters was to be made. Was this the case at the period mentioned? No! *The wicked* (whom Universalists contend were the

unbelieving Jews) were to be cast into "everlasting fire." Was this done, and are the Jews now suffering the execution of the sentence then passed? No! There is not a single scene described in this chapter which corresponds with those which took place at the destruction of the holy city. It cannot therefore be the event predicted. The most superficial scrutiny must observe this; and this bold objection of Universalists, so far from having the least foundation in truth, or even the slightest shade of probability, is the most futile which could possibly be produced.

Universalists endeavor to evade the testimony of the word of God, by affirming that the words in the Scriptures which are translated hell, do not denote a place of future punishment, but only the grave, or state of the dead.

The correctness of this assertion we deny, and will now proceed to prove it false. There are three words in the original Scriptures which are generally translated hell: the Hebrew word SHEOL, and the Greek words ᾅδης, and γεεννα. The word SHEOL of the Old Testament, and ᾅδης of the New, are synonimous terms: the former is invariably rendered ᾅδης in the Septuagint, and is admitted by all to have the same meaning. It only remains therefore to be shown that the two latter do denote a place of future punishment. There is no doubt but that the former of these was used as a general designation of "the invisible world, or

place of departed spirits"; but it is also certain that it carries with it the idea of future rewards and punishments. The nations of antiquity supposed the invisible world to be divided into two parts; into one of which the good and virtuous were received, to enjoy the rewards of their virtuous actions; while those who were wicked and depraved on earth, were doomed to the endurance of eternal misery in the other. Their poets have beautifully drawn enrapturing pictures of the Elysian fields, and have also depicted in the darkest and most terrific colors the miseries and sufferings endured in Tartarus. Those therefore who assert that this word has no reference to a place of future punishment, contradict the opinion of all antiquity. But that it is so used is farther evident from the Scriptures themselves. In the parable of the rich man and Lazarus, recorded in Luke xvi, we have these words: "and in hell (ἐν τῷ ἅδῃ) he lifted up his eyes *being in torment*," and prayed most piteously that Lazarus might be permitted to dip the tip of his finger in water, and cool his parched tongue. Admitting then that both the rich man and Lazarus went to this same invisible world, they went to different apartments of it; one to enjoy happiness, the other to be tormented; while a gulf which was impassable was fixed between them. In this passage we cannot conceive how there can be the slightest shadow of a *doubt that the* original word does imply a state of tor-

ment. Take another passage: Psalm IX. 17—"The wicked shall be cast into hell, and all the nations that forget God." Here SHEOL is rendered ᾅδης by the translators, and must have reference to a place of punishment: for if it has not, and means only the grave, then there is no meaning in the threatening. The righteous would be subjected to the same punishment, for they also die; and thus there would be neither propriety nor justice in the denunciation. From these two examples it will be clearly evident that the term ᾅδης has not an exclusive reference to the place of departed spirits, but that it also denotes the abode of the wicked after death, where they endure the punishment due to their sins.

With reference to the word γεεννα, the evidence is equally satisfactory. Universalists would have us believe that it means only a valley in the neighborhood of the city of Jerusalem, where formerly sacrifices were offered to Moloch; and which, during the reign of king Josiah, was "defiled," in order to suppress these disgusting practices. It was afterwards used as the place where criminals were executed, and where their dead bodies were permitted to lie without the privilege of burial. All manner of filth was conveyed from the city to it; and in order to prevent pestilence, a continual fire was kept up which consumed the putrid matter kept there. This *valley* was therefore, to a Jewish mind, the most

striking emblem of the state of the damned which could possibly be conceived; it was associated with all that was horrible and disgusting, and thus became a fit image of the place of endless wrath. But there can be no doubt but that the term γεεννα was used by our Saviour, and understood by the Jews to signify the place of future punishment. That it was so understood by the Jews is evident from the fact that it is used in Jewish Targums, to designate the future punishment of the ungodly. That it was so used by Jesus Christ is evident from his own expressions; for instance, Matt. x. 28—"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell (εν γεεννῃ). Luke xii. 5—"Fear him which after he hath killed hath power to cast into hell (εις την γεενναν). Here the destruction of the body is mentioned as preceding the casting into hell. That the word hell in these passages does not refer only to the valley of Hinnom, is clear; for although the fires there might destroy the body, yet they could have no effect upon the soul: we cannot conceive how the spirit could be at at all influenced by these material punishments. It is the height and sublimity of absurdity to suppose that our Saviour had reference to the valley at Jerusalem when he uttered these words. In other places he declares this γεεννα to be a place where "*their worm dieth* not, and the fire is not quenched".

yet the fires in Hinnom were often extinguished, and the worms that fed upon the carcasses and putrid substances there did die. Numerous passages of Scripture might be presented, all of which prove clearly that a place of punishment for the soul is intended, and of course a place of future punishment. Matt. xxiii. 33—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (*της γεεννης*). This language was addressed to the Scribes and Pharisees, and we cannot suppose that the "damnation of hell" had reference to the fires of the valley of Hinnom. But this is, we believe, sufficient upon this point to convince every candid reader that the assertions of Universalists, in this particular, are palpably false. The fact that the term has allusion to this valley, is no argument against the existence of a hell. "We might as well infer that there is no heaven, because the term paradise, as used by our Saviour in his address to the dying thief, has an allusion to the garden of Eden; or that we have no Wednesday or Thursday, because these terms are employed to designate the days devoted by our Saxon ancestors to the worship of their idols, Thor and Woden."

But again: conceding to Universalists all that they claim with regard to the words in the original Scriptures; admitting for a moment, what it is utterly incorrect, viz. that they refer exclusively to the invisible *world, or* place of the dead, and not to a place of end-

less punishment; yet the Scriptures are full of other testimony upon which we can support our doctrine. The Bible teaches the doctrine of future retribution in a multitude of other ways. God has declared, in them, that he hath appointed a day in which he shall call all men to judgment; where men shall receive the rewards for the deeds done in the body, whether they be good or evil; that the righteous shall be received into life eternal, and the wicked sent into "everlasting punishment." We are in no manner compelled to prove that the original words refer to the place in which this punishment is inflicted: it is sufficient for us to know that they *will be* inflicted; for "he who has denounced these threatnings against the wicked, will be at no loss to find a place for the execution of them."

Another favorite argument of Universalists is, that the terms translated "eternal," "everlasting," "for ever," &c., do not always denote duration without end. They assert, that since this is the case, the doctrine of endless punishment is false. There is no doubt but in some instances in the Scriptures, the term everlasting is applied to things of a limited duration; but the inference which Universalists draw from the premises, viz. that it is therefore *always* limited, is both illogical and false. The primary and literal meaning of αιωνιος is *perpetual, unceasing, never-ending, everlasting.* Its root is αει, (perpetual,)

which, connected with the participle ων, (being) clearly means *perpetual being*. Greek writers of ancient times, and Greek scholars since, have used the term in this sense. But, say Universalists, if this is the true meaning of the term, how is it that we find the same word used in connection with things, which are not eternal; we read of the everlasting hills and certainly they do not last forever. In answer to this we remark, that the only true principle of interpretation is, "to understand words in their original and proper sense, in all cases in which their meaning is not restricted necessarily by the subject or connection." So, when we find the word everlasting applied to hills, we know at once that the term is used in its figurative, and not in its literal sense. We are to understand it as denoting an existence for as long a period of time, as the nature of the object to which it is applied will admit. Thus, when we find the term used as an attribute of Deity, we know that it is to be taken in its literal sense, and denotes being without end; so when we find it used to denote the duration of the happiness of the righteous, we know that it is to be taken in its literal acceptation: and in like manner, when the punishment of the wicked is styled everlasting, we must believe that it is used literally.

The argument which would disprove the endless duration of the punishment of the wicked, would also disprove the everlasting happiness of the righteous.

The same word is used in both cases, and if it means limited duration in the one case, it must mean the same in the other. But all admit the eternity of future happiness; therefore they should also believe in the eternity of human misery.

Again:—"Christ and the apostles, if they meant to be understood, must have used the terms in question according to their known and established signification at the time they spoke and wrote. Now Josephus informs us that the Jews of our Saviour's time, especially the Essenes and Pharisees, two leading sects among them, held the doctrine of the endless punishment of the wicked. How, then, would they understand our Lord, when they heard him using the terms 'everlasting,' 'for ever,' &c. in application to future punishment? Must they not have understood him as asserting the common doctrine of the day; the doctrine which they held, and which they were accustomed to express in the same terms? This point deserves great attention. Reflect upon the fact, that the Jews whom our Saviour addressed, believed in the endless punishment of the wicked, and then ask whether, if he knew this doctrine to be false, and meant to teach that it was false, he would have spoken of it in the language he has; language which, in the established usage of the day, was known to express an absolute eternity?"

The learned writer, from whom the above quotation *was made, proceeds* to observe concerning [illegible], that it

is used to denote eternal duration, in fifty-six places of Griesbach's copy of the New Testament. "In our common copies it is found in four or five other instances. In six places it is applied to future punishment. In the remaining fifty-four it undeniably expresses endless duration. Is it not reasonable to conclude, that it has the same signification in the six instances in which it is applied to future punishment?" The adjective αιωνιος occurs seventy-one times in the New Testament. The common translation has rendered it once, *ever;* forty-two times, *eternal;* twenty-five times, *everlasting*. Except in three instances, it *confessedly* denotes eternal duration. The phrase, εις τους αιωνας των αιωνων, commonly rendered *for ever and ever*, is used in eighteen instances in the New Testament, in all but two of which it refers either to the eternity of the being, or praise of Jehovah, or to the future happiness of the righteous. In these two cases it refers to the punishment of the wicked; and what reason is there why it should not justly be translated *eternal* in these also?

We have, therefore, the opinion and usage of Greek authors and scholars, in favor of our acceptation of this word: it was, moreover, used in this sense by Christ and his apostles, it is used with reference to the being of God, and the happiness of the righteous: What stronger evidence can there be in our favor? None! The most active ingenuity has been exerted

to throw a mist around the evident design of this word, but all these efforts have proved futile. To the candid inquirer and prayerful reader of the Scriptures, its meaning is as clear as any other part of the inspired Word.

Such are some of the arguments by which Universalists endeavor to support the doctrine of the final happiness of all men. We have not examined all; this would have been a tedious and unnecessary task. We have, however, adverted to the principal ones; all others being either modifications of these, or in themselves unimportant. We have now finished our review of them. We have been conscious of the responsibility which rested upon us; and have, therefore, endeavored to pursue it with all candor, kindness, and plainness. Whether we have been successful in refuting the arguments of our opponents, it is not for us to determine.

Reader! If thou art a believer in this doctrine; and having perused this work thus far, hast had a single doubt excited in thy mind, oh, let that doubt have its perfect work! Cherish it! Let it lead you to a calm and impartial review of the whole matter! Do not, I beseech you, stake your immortal interests upon a theory, of the truth of which you are not *wholly convinced*, and which, *if true, you can lose nothing by rejecting; while on the contrary, if it is not true, you lose all by embracing* it. Let the Word of God,

in its plain and manifest teaching, be your guide: examine it prayerfully; search, *not to find in it what you may wish, but that which is revealed, whether in accordance with, or in opposition to your desires:* And may God in his infinite mercy lead you to a knowledge of the truth!

## CHAPTER V.

"Angels remonstrated: Mercy beseeched:
Heaven smiled; and frowned: Hell groaned: Time fled: Death shook
His dart, and threatened to make repentance vain;
Incredible assertion! Men rushed on
Determinedly to ruin: shut their ears,
Their eyes to all advice, to all reproof—
O'er mercy and o'er judgment downward rushed
To misery." POLLOCK.

The only infallible rule by which every system is to be judged, was laid down by the great Author of Christianity, in the memorable words—"By their fruits ye shall know them." An application of this rule will supply sufficient reason for a rejection of Universalism: since its results at all times, and in all places, have been, and are, of the most pernicious, degrading, and destructive character. If a religion is that of Jesus Christ, it will manifest itself to be such by its practical operation upon its followers: if it is of Satan, this also will be apparent from its effects upon its adherents; for "the works of their father they will do."

What then are some of the effects of the doctrines which we have been examining?

We answer first—*It denies the justice of God.*

The Sacred Oracles are full of evidence that God is *a God of infinite* justice. To deny this, is to deny

that he is a perfect being; and to deny that he is perfect, is to deny that he is God. We have this attribute presented as one of the most prominent traits of his character. "Justice and judgment are the habitation of his throne." "Just and true are all thy ways thou King of saints." But Universalists would have us believe that men are punished in this life, for their sins; and we know that God in his providential dealings, often treats wicked persons far better than he does the righteous. Therefore God is unjust. This conclusion is a legitimate consequence of a belief in the doctrines of Universal salvation.

*It also denies the mercy of God.*

If every man must render a full satisfaction for his sins, as Universalists would have us believe, where is the value of the redemption through Jesus Christ? There could be no necessity for it. It was an unnecessary and superfluous act, of no avail to sinners; performed by him without his having any object in view: or the intention of its proving of any service to a single member of our race. God's mercy, then, is entirely destroyed, if we believe the doctrine of Universalism: and we must view him only as a harsh, cruel, and unrelenting tyrant, exacting, in every instance, full payment for every demand; inflicting upon every offender full retribution for every offence; and that too in his own proper person, refusing to accept of the intervention of a Mediator. And yet these

are the very men who have written folios, and declaimed for years, upon the infinite grace and mercy of Jesus Christ, and the everlasting love of God; and endeavour to fasten upon their opponents this imputation, which is, by every fair mode of reasoning, proven without doubt to belong exclusively to themselves.

Again:—*Universalism destroys the moral government of God,*

In the government of God, as in human governments, we find our hopes and fears appealed to, in order to induce us to yield obedience to its authority and requisitions. Men have erected their penitentiaries and scaffolds for the purpose of awing the violent and lawless into submission; while flattering hopes and bright allurements are temptingly displayed to encourage and reward a quiet acquiescence to lawful authority. So it is in the moral kingdom of God. He has given us a statute book, in which we find laws, with penalties annexed to their violation, and rewards promised to those who faithfully observe them. And, as among men, if these appeals to our fears were discontinued—if there were no punishment for crimes, men would rush headlong in the commission of sin; so, in God's government; take away the doctrine of a future retribution, and you have deprived it of all ability to influence the heart and life. Its commands, when deprived of their sanctions, are no *longer commands*; they have lost all their force and

efficacy. There is nothing to restrain men from following the dictates of a depraved and vitiated nature; the darkest crimes may be indulged in with impunity; the whole world becomes the theatre of vice and immorality; and instead of a well-ordered and harmonious government, we should have an anarchy. This argument leads us to another fact, viz:

*Universalism is licentious in its tendency.*

If men believe that they are not to be accountable hereafter for their actions in this life—if they believe that whatever may be their course of conduct, they are the heirs of eternal life—and that nothing which they can do can by any possibility prevent their salvation: there is nothing to deter them from the reckless and high-handed violation of every duty which they owe to God and to their fellow-men. What deed is there so dark that they will not perpetrate it? What crime so enormous that they will not commit it? The safeguards of society are thrown down; the world becomes a scene of violence; men are ruled only by the promptings of passion, or interest; the murderer no longer prowls at midnight around the dwelling of his intended victim, seeking to hide his crime from the eye of heaven as well as man, but whets his deadly steel at noonday; the merchant seeks by every artifice to defraud; the witness calmly swears away the life of an enemy; the juror disregards his oath, and the judge disgraces his name and

station; all men in all stations have indulgence for the commission of any and every crime. Such is the tendency of Universalism, drawn not in too vivid colors, but infinitely far short of reality; and here we might well rest the subject, and ask any honest, candid person, whether a doctrine productive of such effects, can be that revealed by God, proclaimed by his Son, and afterwards taught by his apostles? We can predict the immediate answer—No! Should Universalism be in the ascendant, it would need no enemy or sorrowing friend to write its epitaph, for its loathsome course marked with blood, and strewed with the wrecks of social and moral harmony and comfort, would remain for ever a hideous testimony against it.

Again: *It is infidel in its tendency.*

By asserting that the doctrine of future punishment is not contained in the word of God, it lays down a system of reasoning and principle of interpretation which will also expunge from it the doctrine of the future happiness of the righteous. Thus they proceed throughout the whole range of revelation, denying every thing contained in it, except so much as is in accordance with their own short-sighted views, or selfish desires. Thus the way is prepared for doubting the authenticity of all Scripture. There are those *among them* who bear the name and exercise the *functions of the ministry* of the everlasting Gospel;

while they reject, if not the whole, by far the greater part of the Gospel. Many, who at one period of time were their greatest leaders, men who exerted the greatest influence among them, by following the system where it leads, have become the most determined infidels and atheists. Universalism numbers among its members many who have no hesitancy in avowing their disbelief in the Scriptures; the buildings of Universalists are opened to infidels for the propagation of their erroneous and destructive doctrines; their newspapers and periodicals are supported in part by infidels. These are facts, and cannot be mistaken; they speak in thunder tones, and warn us of the shoals and quicksands to which all who embrace Universalism are exposed. It is but Infidelity baptized with another name, and covered with the garb of nominal Christianity, but which garb is so badly suited to its proportions that its true character may at once be seen by every observer.

Again: *Universalism leads to a neglect of religious duties.*

This is a fact which even Universalists dare not deny. Indeed, it follows from the nature of their belief: if it is a matter of no consequence in what manner a man may live; if the same destiny awaits him, whether he be moral or immoral, virtuous or vicious, abandoned or upright, where is the necessity for foregoing the pleasures of sin and practising the

duties enjoined in the word of God? Hence it is that Universalists neglect all the duties which we expect from those who bear the Christian name, and which they are bound to perform. For instance: where is the Universalist family in which the morning and evening sacrifice of prayer is regularly offered? Even their ministry totally neglect this important duty. The writer has heard one of their most distinguished preachers, in one of the principal cities of this country, unblushingly proclaim to his audience, *that prayer was the most useless of all exercises.* In one of their own works, issued by the Universalist Publishing Society of Pennsylvania, the following language is used: "As to family prayer among Universalists, we certainly have nothing whereof to boast on this score. It must be confessed that we are quite delinquent in many religious duties." If this is the case, and that by their own confession, what is their religion worth? If it does not lead men to the performance of religious duties, of what service is it? Can it be that of Jesus Christ, which "teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world"? Certainly not. The fact is the same with reference to every other Christian duty. Who are they who "adorn the doctrine of Jesus Christ"? Are they Universalists? No! Who are they who faithfully perform the duties required of all who profess

his name, and "walk worthy of their high vocation"? Are they Universalists? No! Who are they who labor most zealously for the advancement of the Redeemer's kingdom on the earth, and for the emancipation and regeneration of a benighted world? Are they Universalists? No! What generous enterprise have they ever originated or conducted? None! What have they done for distant, darkened lands? Nothing! On the contrary, they have ever been arrayed as the most uncompromising and strenuous opponents of these measures. Every engine which hatred and malice could invent, they have brought to bear against them; every shaft of ridicule, scurrility and abuse which could be forged, they have hurled at them, and now stand before the world branded as the friends of immorality, as its abettors, as those who encourage it to exist by throwing down every obstacle to its indulgence; as the enemies of civilization and refinement; who oppose every generous enterprise for ennobling and elevating the deluded, blinded myriads of our race.—We do not wish to be understood as asserting that there are no moral men to be found in the ranks of Universalism. On the contrary, we admit that many may be so. But this is no argument in favor of the system. There are avowed Atheists who are also good moral men, in the general acceptation of the term; and this is no argument in favor of their *belief*. Some Universalists and Atheists are

moral in spite of their belief and contrary to its tendencies. If the tendency of a religion is not to make *all* its members good, and keep them so, it cannot be the true one. If the tendency of a religion is to make the majority of its members immoral; and if those who are otherwise, must be so in spite of, and in opposition to their doctrines, it must be a false one. This is abundantly true of Universalism; for it is a fact susceptible of the most convincing proof, that its followers are not among those who give evidence of true piety; but, on the contrary, are the wicked, prayerless, impenitent, and irreligious.

*Universalism is, in its tendency, injurious to a community or nation.*

We cannot doubt but that if the disbelief in a future state of retribution was general, there would be an universal disregard of the laws of morality and order, and of the duties which every member of society owes to his fellows. The true result cannot be seen in any community where by far the majority are of a contrary belief; but it may be learned from the past. France, stands forth as a memorable example of the condition of a people who, as a mass, denied the doctrine of future punishment. Her history shows us that a nation distinguished for refinement and civilization, became a horde of ruthless savages the moment they cast off the fear of God. Take away from the *mass of any* people the fear of an hereafter of misery,

as the just and inevitable desert of sin, and you have broken down the greatest barrier to the advancement of unblushing and reckless crime; you have done an act which, more than any other, tends to disturb social safety and harmony, to undermine the foundation of order and propriety, strike a death blow at every free and noble institution, and pave the way for the return of an age of barbarism darker than any which has heretofore obscured the world.

Let all, then, who value the free institutions of their country, beware how they give encouragement to a doctrine, whose tendency is that which we have stated. Let them guard their rights with a jealous eye, as well from this enemy as any other. See that your children are not polluted by its dangerous contact; guard with a sleepless vigilance every one connected with you in the relationships of nature or friendship, from its destructive influence; and by all means arrest its progress, if you would see your country advancing in her course, happy, honored, great, or free. With Universalism abroad, and believed by our citizens, this cannot be the case. Virtue and integrity constitute the great elements of national, as well as individual greatness; and if all, from the highest in authority, down to the humblest citizen, were destitute of all motives for acting virtuously and uprightly, can we imagine that they will not act otherwise? It is the *natural* tendency of the human heart; and if Univer-

salism is true, there is no reason for its being suppressed. For our own part, we can foresee as much danger from the general spread of Universalism, as from that of Atheism. Practically, both systems are alike dangerous. Atheism takes away from man all motives for acting uprightly, by denying the existence of a God; Universalism, by denying the existence of hell. The ultimate tendency of both is the same; viz. they urge men to a total disregard of all duty and law. Common observation is sufficient to convince any person, that the profane, licentious, and depraved, support this doctrine. If so, what can we expect but evil tendencies, destructive fruits, deplorable results.

The tendency of Universalism is therefore, "evil, and only evil continually." It denies the most clearly revealed doctrines of the Bible; it denies the existence of the most characteristic attributes of Deity; it destroys his moral government; it exercises the most baneful influence upon the man himself; causing him to prove undutiful to himself, his family, and his country! And yet its friends claim for such a religion the title of Christian!

## CHAPTER VI.

"He was the freeman whom the truth made free;
Who first of all the bands of Satan broke;
Who broke the bands of sin; and for his soul,
In spite of fools, consulted seriously;
In spite of fashion persevered in good;
In spite of wealth or poverty, upright;
Who did as reason, not as fancy, bade." POLLOCK.

We have now almost concluded our proposed task. We have reviewed Universalism in its history, the character of its founders, its system of doctrine, and its tendencies; let me now throw aside the character of a controversialist, and appeal to my readers as a fellow immortal being.

Christian reader! believer in the word of God, and *all* its doctrines; on you devolves the performance of an important duty. Universalism is in your midst. Its seductive and ensnaring influences meet yourselves and your children in every form. What course is it therefore your duty to pursue? You are called upon to act, and to act promptly and firmly. The danger which threatens yourself, your children, your friends, your community, your country, demands it. How, then, shall you avert this danger?

I. Universalism must at all times, upon every opportunity, be firmly, truthfully, but kindly opposed. You *must* point out its errors, disclose its dangers,

and use every influence which you can to snatch any from its pale, and rescue them from ruin. This method of procedure may enrage some of its advocates for a time, but in the end you will no doubt have been instrumental in the accomplishment of much good, for "truth is mighty and must prevail." Warning should be given especially to the young and inexperienced. They are more liable to be beguiled and ensnared than others; their youthful hearts deceived by the professions and highly-wrought, exaggerated statements of Universalists, may be induced to walk in their ruinous path; your counsel and exertions should not be wanting to prevent it. This effort should also be an *immediate* one. You must not delay until it has had time to organize in a particular place. If you would be succesful, your labors must be begun at once; and if it can be conquered at all, it will be done most easily before it has had time to collect strength, energy and resources. Let your influence be always and continually against it. Avoid all participation in their proceedings, and be in no manner accessory to its ruinous and deadly work. Acquaint yourselves with the system in all its bearings, so that you may thoroughly understand that which you attempt to oppose. Beware of allowing those whom you can prevent to read Universalist books or publications containing their opinions, either directly or *indirectly*. M. Hale Smith, whose opportunities for

having information upon this subject were peculiarly great, owing to his connection with them for some time as a minister, says—"Among the means employed at the present day to spread Universalism, the circulation of books and other publications, with the assurance that they contain nothing that is sectarian, is conspicuous. 'The Lowell Offering' was projected by an Universalist minister, and conducted by him, and his Universalist associates. It has always been under an Universalist influence, and with the exception of not *openly* advocating the doctrines, it is an Universalist periodical: yet it bears this title: 'Lowell Offering, written by females actively employed in the Mills. *Every thing of a sectarian character is rigidly excluded.*' Small story books are offered to our children, and recommended to the public attention, though written by Universalist women. Books are sent out that first were preached to Universalist congregations, and published in Universalist papers, and yet hold forth the assurance that they contain nothing sectarian, though filled with Universalism.' Such works may be found in common school libraries, and sent out under the approval, often, of religious men. Books of poetry, and fiction, are also doing the same evil work." These facts demand our most careful and serious attention. We see the most zealous and determined efforts being made by the friends of error for ruining souls, and can we make no effort for plucking

them from this downward and destroying course! Shall we sit idle, listless, and unconcerned, while the battle rages all around, and many are falling before the enemy, for want of our support? Every consideration prompts us to action. It is urgent upon all in their various stations and relations. Are you a father, and can you permit that moral pestilence to be abroad, which may infect, disease, and slay the children of your hopes? Are you a husband, and can you permit that to exist which may fall with fatal effect upon the partner of your joy and grief: she on whom you most depend. Can you permit that system to prevail, which may shipwreck all her hopes, destroy the purity of her principles, which alone give her character and loveliness; and force you at some period to tear her from your heart, and "fling her like a loathsome weed away"? Are you a member of the church of God? Then are you bound by the most solemn and sacred obligations to oppose every system which exalteth itself against the pure teachings of the Word of God. Are you a citizen? Would you see your country elevated and ennobled; would you have her steadily advance in a course of honor, greatness, and national glory? Then labor with unceasing devotion, to expel from its borders the last vestige of an error, which removing all that deters multitudes from the perpetration of every enormity, would deluge it *with iniquity* and crime, and cause it to be, in-

stead of "that happy people whose God is Jehovah," the home of discord and confusion; the scene of violence and rapine, a faint shadow of the place of endless woe. These results you can avoid, by exerting yourself to uproot and destroy the error *now*, before it grows and strengthens. Every consideration calls upon you, and you must determine in view of the needs of Christianity, the dangerous character of the system itself, and the coming scenes at the judgment bar, how you will perform your duty. I conjure you by your love for the cause of Christ, by your love for the souls of your fellow men, by all the tender and sacred feelings of your nature, to be active in your work, looking unto God for his aid, and ever remembering "that he which converteth the sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins."

Universalist Reader! Allow me in all kindness and friendship to address a few words to you. I regard you as a fellow sinner, and a fellow traveller to eternity; I believe you to be laboring under a most fatal delusion, and in the most imminent hazard of losing your immortal soul. I would therefore be unfaithful, unkind, and unjust, were I to close this volume without sounding a solemn warning in your ears. Allow me to present a few suggestions, and claim for them serious, candid, and prayerful attention.

*I. Let the* plainest dictates of prudence constrain

you to reject Universalism. "It is a maxim that in every question of duty and happiness, where one side is doubtful and the other safe, it is the part of wisdom to take the safe side. Act according to this maxim, and you *cannot* be an Universalist." If the doctrine which you advocate be true, and all men will be saved, are not all out of your ecclesiastical connection equally as safe as those within it? If it is not true, are they not much safer? Prudence would, therefore, justify a total and immediate rejection of it. You should be willing to rest your interests for eternity upon nothing short of *certainty*; you should be fully convinced that Universalism *cannot possibly* be false. Have you the satisfactory evidence that it is not? Have you no doubts respecting it? You cannot establish your doctrines with even a shadow of plausibility, much less with certainty; and is it not, therefore, the most astonishing manifestation of insanity to pursue that course which *may* lead to eternal misery, while you shun that which must lead to eternal happiness? Is it the part of prudence to rest your hopes for salvation on the truth of a system which has been rejected by the most pious and intelligent of the world, and supported only by those whose acts show clearly that they are still in "the gall of bitterness and bonds of iniquity"? Would you hazard your temporal welfare upon grounds as ill-sustained as those on which you support universal salva-

tion? You would not. Why then show such recklessness in reference to matters which shall decide your eternal destiny?

II. Let me entreat you to consider well your reasons for embracing Universalism. Did you do it after a full, fair and extended investigation of the doctrine? Did you test it thoroughly, examine it minutely, pray for enlightening grace, and seek for Divine assistance in determining your decision? Did you embrace the system without examining its merits or demerits? Was it the love of sin, aversion to the restraints of duty, and a mere desire that it should be true, that induced you to believe it to be so? If so, then your folly is without excuse. Your act has been that of the madman, who rushes unthinkingly to the edge of the precipice and takes the final, fatal leap, without caring to look beneath, or think of danger!

III. Let me ask, of what service is your doctrine? How has it been in your own individual case? Are the christian graces more active than before you embraced it? Are you more inclined to the duties enjoined upon every professed Christian? Does your conscience tell you that you have been growing more prepared for the enjoyment of heavenly felicity, since you became an Universalist than before? If not, then why do you remain in your belief? If it produces no good effects, what is it worth?—what is its use? Leaving your own case, look among your

brethren, and see if there has been a single individual convicted of sin under the preaching of Universalists. Have the effects produced by the ministry of Christ and his apostles been observable any where in your circle of Universalist acquaintances? If not, then it cannot be the same doctrine; it cannot be that gospel which is as "a two-edged sword," which convicts to convert, and "wounds to heal."

IV. Let me entreat you to re-examine the grounds of your belief; to proceed to a calm investigation of the whole subject, with the determination to receive the truth wherever found, however it may conflict with your wishes and inclinations. If a single doubt remains, a single suspicion of the truth of your belief, reject the belief instantly. That doubt may prove to have been well founded; and if so, can you conceive of the consequences which will ensue, if you do not be warned by it? Resolve on safety: desert that which you fear may prove false; deal honestly with yourself; believe the testimony of God as it is found, not striving to pervert it;—embrace an offered salvation through the merits of Jesus Christ, offered to those who believe;—and as your sighs of penitence are wafted to the throne of light, heaven's golden towers and pearly battlements shall re-echo with a gladsome shout, while angel choirs shall wake their most enchanting, joyful notes over one sinner that repenteth.

# APPENDIX.

*Some of the principal Texts used in support of the doctrine of universal salvation:*

Job x. 21. xxxv. 6–8.
Psalm xxii. 27. vi. 5. lxxxviii. 30–33.
Prov. xi. 31. Eccl. i. 2–5. Isa. xxv. 17. liii. 6.
Ezek. xviii. 32. Matt. iii. 45. ix. 13.
Mark ix. 1. Luke ix. 26, 27. xxi. 22. xxiii. 43.
John iii. 17. xii. 31, 47. xvii. 2.
Acts iii. 25. x. 3, 4. Rom. v. 18.
1 Cor. xv. 22, 51–54. 2 Cor. iv. 17. v. 9.
Eph. i. 10. Philip. ii. 9–11. Col. i. 20.
1 Tim. i. 13, 15. Heb. ii. 9.
1 John ii. 2. v. 10–13.

*Some of the principal Texts used in support of the doctrine of the future punishment of the wicked:*

1 Chron. xxviii. 9. Psalm i. 5. ix. 17. xxv. 10.
Prov. iii. 33. i. 26. xxix. 1.
Eccles. xi. 3. viii. 2. x. 10.
Daniel xii. 2. Ezek. xviii. 20–32.
Matt. i. 21. iii. 10, 29, 30, 12. v. 3–11. vii. 11, 13, 14, 19, 21. x. 15, 32, 33. xii. 31, 32, 36, 37. xiii. 24–30. xiv. 26. xviii. 8. xix. 2, 8. xxii. 2. xxiii. 33. xxv. 1–12, 31, 46. xliii. 15. xlvi. 24.

Mark iii. 29. viii. 38. ix. 43–48. xvi. 16.
Luke xii. 4, 5. xvi. 19–31.
John iii. 3, 36. v. 28, 29. viii. 21. xvii. 2, 9.
Acts ix. 25. ii. 35. x. 35. xviii. 30, 31. xxiv. 25.
Rom. i. 16. ii. 6–11. viii. 29. 30. x. 1.
1 Cor. vi. 9, 10. 2 Cor. iv. 3, 4. v. 10.
Gal. vi, 7, 8. Col. iii. 25.
2 Thess. i. 6, 10. ii. 11, 12.
Heb. ix. 27. xii. 14, 29.
2 Peter ii. 2, 5, 6, 9, 12, 13. iii. 7–13.
1 John iii. 15. Jude 6.
Rev. i. 18. xix. 13–15. xxii. 11–15.

THE END.

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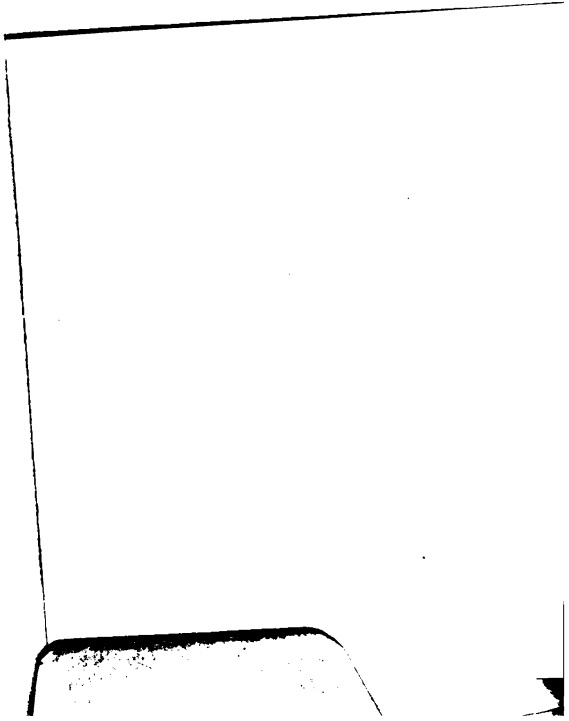
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